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T H E

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“This great and devoted woman exemplified the power of prayer to make one of God’s daughters a mighty witness to the truth, and a great reformer of both Church and State.” “She had not in vain prayed for the gift of fortitude and the grace of unselfishness.” “From the prayers of God’s saints their whole system of theology may be gathered.” “She asked and received of God the gift of seeing the possible loveliness of humanity even in its ruins—the statue in the marble—the angel in the demon.”—“Her mastery of God’s Word:”—“her addresses were Scripture explained and enforced,”—“A soul so humble and so enlightened.”—

Thoughts from Dr. A. T. Pierson's Sketch of "Catharine of Siena."

AN INTERESTING TOUR THROUGH KOREA'S CANADA.

(Concluded from May number.)

It will be well perhaps for some of home folk to know how we 'manage' on a trip in the way of food and the etc's.

When travelling the missionary usually has a 'Boy', that is a native who knows something of preparing food and washing dishes, and who will be 'Cook General' to the Moksa on his trip. Some of these boys are worth their weight in gold, and act as companion, cooksan, choir, interpreter, go-between, and even do a little preaching to relieve the missionary, while others are not worth the Kimpje (Korean pickle) they eat.

But we dispensed with any extra luggage in the way of 'Boys' and the doctor decided to do all the 'Kitchen work'!! with my help. It was one of the pleasantries of the trip to enjoy each other's dishes. The doctor had provided all the food boxes, and we had daily surprises in the way of tinned goods and home dainties his good wife had prepared.

How the natives did stare to see the foreigners cook their own food, and with what interest they watched the process of the meal. They must have wondered why we took such small portions at a time, for they cram the mouth until both cheeks are frightfully distended. And why do these strangers use such unwieldy instruments when two chopsticks would be enough for us? And so on and on they thought and said. Our tea, coffee, and cocoa amused them, and sometimes they ventured to taste, while our porridge was beyond their comprehension. I can now see the amazed look on one Korean's face when he saw us 'milk' a tin of cream. Oh, said he, there's Swey Chut (cow's milk) coming out of that box!! Whether he thought we had a cow or a goat inside the tin I don't know, but he looked absolutely mystified. It was all so new to these people to see foreigners at all, and to thus see us washing up dishes and packing them into our boxes, and doing work which no better class Korean would do, was to them a revelation indeed. There was only one other wish in their heart, it was to have a Kookyeng (search) through these boxes of 'Western mystery.' Sometimes they would venture a taste of our meal and their faces were a picture, or perhaps we would leave some little morsel in the tin and hand it out to one of the crowd of boys at the door, and away he'd run, chased by the rest, to his home, to let all the family see the wonderful meat on which the Moksa thrive. All our old tins and tin keys or packets were readily seized by the crowd at the door. I recall seeing at one place a baby sucking the inside piece of tin foil which we had thrown away in the empty salmon tin some days previously. And another boy was the proud possessor of a tin key which he had made into a whistle, to the envy of his mates.

* But there were other inconveniences which came to the itinerant, beside the gaping crowd watching every mouthful.

The Korean is a friendly sort of fellow and expects you to be the same. For instance he will come to your room about 5-30 a.m. and say in the highest form of speech "I hope the Moksa has slept in peace", and then he seats himself on the floor, carefully noting every particular of your toilet. You cannot very well ask him

to pay you a visit later for he may be your host, or his brother, or uncle, or some relative. And one doesn't mind these morning visits so much as the evening ones. Perhaps we have tramped 20 or 30 miles over rough roads up hill and down dale and the village has been reached about 6.30 p. m. After a wash, (the toilet was always of interest for the Korean does not use soap and sponge), and a brush up, the ox wagon may have arrived, and we soon had the evening meal cooking over a little charcoal or wood fire. But that was not the end of the day's programme. The meeting would begin at 8 o'clock and last till about 10 p.m., after which the folk would have much to say to the Moksas and many greetings to give. So they stay and stay until we are so sleepy it is hard to keep our attention on the conversation, answer the questions or recognise the salutations. But at last a move is made, and after many more polite wishes and hopes that we shall sleep in peace, which we would have done long since if only they would have allowed us, they all leave except perhaps two or three who reckon themselves privileged men. These remain, despite our faints at undressing, and the only thing to do is to get to bed. So in their presence we undress, have our evening devotion and roll into our uncsoy cots, and not until then gently hint that as the candle is to be put out we wish our friends Pyungani-jumucipcio) (a night of rest without pain or trouble).

At one or two places we succeeded to get the folk out soon after the services were over and thought we had at least some privacy. But we would hear a little 'pop' and knew the meaning of it in a moment. The Korean huts have no windows, only doors, and these are a kind of lattice work covered with paper which is very strong until it gets wet, and then a little child's finger can pierce it. So these inquisitive folk, young and old, men and women would simply wait til they thought it a good time, and, pop would go the paper a face would be pushed up against the door, an eye peer through the little hole, and in the candle light it could see all that was going on. This as you would know was not altogether without its inconvenience. So to save further trouble and embarrasment we would in future, at that place; undress in the dark, and risk the chances of the crawlers on the floors and walls, who use the darkness to conceal their presence and their powers.

We had travelling with us for three weeks a Jangsu (pedlar) who gave us valued help, by his powerful exhortations, in every village and hamlet. He had been a man who had lived solely to make money, but through the influence of one of our colporteurs had learned of God and become a new creature in Christ Jesus. He told us that even before he knew enough to embrace the Gospel, the teachings of the colporteurs book had impressed him so much, that he began to give thanks before every meal. In his own words 'I felt it my duty to thank God for my rice for I saw it was not myself alone who provided it.'

He was one of the truest souls I have ever met, and we never found him gossiping or wasting the hour. When he was not studying God's Word he was trying to interest someone in it, or probably spending the time in prayer. Along the road he never missed a chance and spoke to farmer, pedlar, labourer, or beggar.

He gave up his trading for the whole time entirely for the reason that he desired to learn more of the Scriptures, so that he would be better able to speak and live for his Master. He has now returned to his simple life and trade, and tramps the hard and difficult roads of Kando with a big pack of goods on his back, and among them there are a few Gospels and Testaments. He has also a bright testimony and a glad

heart, and these are excellent recommendations in these parts for the Gospel.

His message at one of the meetings was very striking—'Brothers it isn't much I know yet about the Word of God or even the Jesus doctrine, but one thing I know, I am a different man from my old self. Once I loved sin now I hate it, once my life was all selfish and dark, now it is bright and I am a happy man, and it is my desire to help and bless others.'

We said good bye to him feeling sure that he was a child of God, and realising something of the importance of our mission if only to help such as he.

It was getting on toward dark when we came in sight of our next halting place. Nestled away amid the hills were about 40 or 50 houses in nearly every one of which there were believers. What a sight was this for the missionary in a land where the Moksa had never before been seen, among a people whom no Western teacher had ever lived. Here were a host of God's people—men, women, and children who had been taught by the colporteurs, and a faithful native helper, all they knew of Jesus Christ. Already they had begun to prepare for the erection of the church. The land was cleared, the timber had been carted, and was being planed, and all was in preparation for a Church to be established.

The reception they gave us sent a thrill through me. The village turned out 'en masse'. The elder men wearing scholars hats, indicating proficiency in Chinese or Korean, the bronzed farmer and the white haired grand-father followed by the teachers and scholars, all came down the hill to greet us and tell us how glad they were, and how grateful to see us!

The Korean does not shake hands in salutation, but he has other methods as forcible and as empathetic of showing his appreciation of and welcome to you.

The best and largest room in the village, which was in a farmhouse, had been cleared and prepared. It was planned that this should be dining, reception, and bedroom, kitchen and church, and in fact anything else that might be required. In this little tabernacle we lived for six days and held crowded services morning, afternoon and evening to the most attentive listeners one could wish to speak. Nearly every man and boy (the women could not read) had either a New Testament or a Gospel, and the earnest way in which they learned the passages which the Doctor had commended to them, and the careful method they adopted of earmarking the special portions, struck me as being remarkable for so unlearned and out-of-the-world a community.

We soon had to enlarge our borders. The women occupied a little room 8 ft. cubed, uncomfortably packed, adjoining our 'state' room. The men overflowed into the kitchen, the door of which opened into ours. We were able thus to pack about a hundred into these three rooms, as the Korean congregation sit on the floor.

You cannot imagine the heat and the odour after about fifteen minutes. These Korean houses, having no windows, the doors are the only means of ventilation. When these were opened, too much draught was created, to the discomfort of the congregation, so that we were about cooked and stifled when the service closed. Yet notwithstanding the heat and oppression the meetings were generally from two to three hours in length.

It was my privilege to lead the singing, and remembering the hymns were new to these folk it was surprising how quickly they learned the tunes. At least they

learned them in their own way. Such singing you have never heard. It took all my strength and musical ability to keep on the right notes, in the midst of such flatness and sharpness. They learned to sing quite appreciably such well known tunes as—"Jesus loves me." 'Sinners Jesus will receive' and "Bringing in the sheaves" etc.

On the Sunday morning I spoke of our Bible Society's work and invited contributions, as it was Bible Sunday and the churches in Korea were making special collections that day. The offerings for the day amounted to 1800 cash (6/—) which to these people is a goodly sum. Two dear old grandmothers who were very poor, brought three cash and gave them to me as a love offering to the Lord's work. Their two gifts amounted to $3/24$ of a penny—in the sight of God of great value.

At this village we received great hospitality. Chickens, eggs, rice, millet, potatoes, and beans were given us in abundance, and no charges were made for all the trouble we had caused our host and hostess. They assured us they were the gainers, and only hoped they had treated us well enough to ensure our return.

At some of the services the men were given an opportunity to express what they thought and felt with regard to Jesus Christ and His teaching. Many were the deeply interesting testimonies given. At these times, men, young and old, rose one after another confessing their sins and opening their hearts to us. It was inspiring to hear how they had decided, some after many weeks of earnest thought and reading of the Scripture, to believe on Jesus and live for Him. Many of them had lived bad lives, and they were ready to declare and with the help of God make a fresh start. One man told us how that previously he always enquired of the diviner when he had trouble or sickness in his home, but said he 'never again—away with the diviner—he is the devil's messenger.' He used a Korean vow of which we have no equivalent, indicating that he would die before he would seek the aid of evil spirits again. Such testimonies filled us with joy and gave us fresh encouragement for prayer.

In the villages where schools had been established the scholars attended the services, their regular lessons being suspended during our stay so that full advantage should be given to learn of the Gospel. Often the people would begin to gather at 7-30 a.m. for the 9-0 service and their presence, together with the school boys, was somewhat disconcerting for the Doctor in his quiet hour of preparation for the day. So to overcome the difficulty, as early as convenient, I would gather the boys (the men always followed), and with their teachers go up the hill and endeavour to teach them some of our western gymnastics and exercises. How delighted they were because a huge fellow about 6 ft. 3., with tremendous legs could beat the Moksá at the long jump; but with what roars of laughter they saw him utterly routed in the hop-skip-and-jump." It was exceedingly amusing to see the antics of the men as well as of the teachers and scholars. It was all so new to them and yet they enjoyed it so much. In the Hop-skip-and-jump, when the younger folk failed, the older men laid down their pipes, rolled up their sleeves and thought they'd show the young people how to do it. It looked so easy but when they attempted some how or other one leg got in the other's way and the result was a spill. Fortunately I had straw put on the ground previously as a precaution.

The next most amusing game was "leap frog," and the unpractised and clumsy attempts of one after another to leap the back of the stooping boy, and very

often get perched on the top, was the greatest fun in the world to these simple folk.

We had also dumbbell and club exercises with improvised outfits, then Swedish drill, (not very Swedish I'm afraid) and last of all skipping. How our English girls would have enjoyed the picture of these Korean attempts at dodging or jumping the rope.

They promised to practise some of the most useful exercises in the days to come, but even if they were forgotten, this was just the hour that the Doctor needed, and it seemed the most useful way to spend the time seeing I was not able freely to converse with them in the language.

The services, as we held them in these parts, in the houses or schools of the people, had their inconveniences and difficulties. At one place we were smoked out for a time, because our ox driver had lit a fire in the Karn (hole under the flooring) so that he could cook his beast some supper. We had a terrible time in trying to extinguish the smoke and rake out all the smoking timber. But fortunately the Korean never makes trouble of these things, and they all filed in again as soon as the air was cleared and our eyes freed from tears. At several places the fowls would begin crowing and cackling with great gusto in the midst of the sermon, or the dogs would object to a certain tune and add their wail to the already discordant notes. These things are all very well when they are outside the premises, but when you remember the bulls and dogs and chickens and even pigs sometimes were in the same room as some of the congregation were sitting, you will realise that our task was not an easy one.

In some of the places we stayed we had the most unpleasant experiences in the way of uncleanness of the floors and walls. All the missionaries of Korea know the difficulties of sleeping in inns and uncomfortable rooms, and sometimes we would strike such a place and have to forego most of the night's rest. Then too there are the filth and dust accumulated perhaps for months and months in these rooms, which become a danger in the way of microbes, and make it very difficult to keep food clean or enjoy a comfortable meal. The water in many places is also unfit for consumption and needs to be boiled for at least five minutes, and is then unpalatable. But I think these things one may be able to become accustomed to, but what I could not endure, was, in some places the Chuinim (master of the house) would come into our room and free himself of superfluous live stock by taking his clothes off and warming them over our little charcoal fire, or shaking the respective garment half in and half out of the door.

Many of these folk truly need some Gospel, if it is only the Gospel of cleanliness, for they and the family would put the winter garments on, say in October and not shed them until the Spring, therefore you can imagine their need of soap etc, which thing unfortunately they see no use for. But thank God Christianity can and is changing these sad conditions, and it was in the darkest parts of Kando we suffered the most inconvenience and saw the saddest sights of neglect and degradation.

Along these roads in Kando we would often saw crude wooden arches carved and painted to make them more horrible, and these had been erected by the superstitious people, at either end of the village, believing that their presence would prevent the evil spirits from entering the village. Some of them were but newly erected, and their

hideous carvings showed what a strong hold the diviners have upon the people, as well as with what terror they regard the Marqui (evil spirit).

It was exceedingly strange to see as we passed through some of the lonely and isolated parts of Kando, that when we came near enough to a village to be distinguished from our Korean followers, the women and children would run and hide, thinking we were the Marqui, for they had never seen white men before. Our clothes were always items of interest and enquiry.

Passing on, from one place to another we received welcome after welcome. At each village the school came out to meet us, sometimes as far as two miles outside the village, while the older folk would greet us later, and come in a long stream to pay their respects to the foreign teachers.

As for gifts we were amply supplied with the cereals of the country as well as eggs, and potatoes. At one place the school boys brought us 40 eggs in a wooden bowl, and we could only stay two nights. Their faith and hope that we might stay long with them was evidenced by their generous present. In another village the head man, who had decided to believe and whose brother was a bright christian, gave us a good sowing of seed potatoes of excellent quality and size, to bring home with us, with the promise that we should have all we needed if only we would come and live in his village.

Everywhere, we saw with joy, signs of Gods hand in our midst. In each district in Kando there is a Korean who has become a naturalised Chinaman, and wears his pigtail, shaves his forehead, and dresses in Chinese clothes. In his name all the land has been bought by the Korean farmers, as the Chinese Government will only sell to their own countrymen, or Koreans who have become naturalised. It is easy to see that a man in such a position has unlimited power, and often becomes a despot in the district. Through the Power and Mercy of God some of these men were led to believe on Jesus. The memory of one and another of these, who became new creatures in Christ Jesus, is very vivid in my mind. At one place where the school room had been nicely cleaned and prepared and special mats laid down, the headman of the village came to each service. He had a lovely face and from the first I felt attached to him. In one of the meetings the Doctor asked "Who is the chief of sinners?" and this man looked up and said "Moksa I am." His son who sat behind said "No Moksa I am worse than my father." These were the only men who spoke, and both were intensely sincere as evidenced by their later enquiries and confessions. This man became specially drawn to me, and although we could not say all we felt toward each other, there was a silent kindship because we loved the same Saviour. Some of the people of his village and he came many miles with us to the next places of call, so that they could learn more of the Scriptures and the Way of Life. This man would not leave us until we had promised to try and return to his country in, at the most, two years.

It was indeed a beautiful experience to witness the sight of these powerful men learning the simple truths just as a little child in the Sunday School would, and singing "Jesus loves me this I know", with the fullness of their early faith and child-like knowledge.

On one occasion we saw a touching instance of a father's love, as well as an evidence of the need in these parts of the Light of the Gospel. About a mile outside a village, on a road leading up to a mountain pass, was a spirit tree, around

which were spread on sack cloth bags, little sacks of rice, millet, beans, and little millet loaves. Besides these, there were bowls of wine, a live chicken tied by its legs, and preparations of various kinds. Against these sat a man about 50 years of age in great trouble, leaning over a wood fire. We enquired of him the reason of this offering and he told us that his only son of five summers lay very sick, dying, in the village away off, and that he had sought the aid of the diviner, who had told him that the spirit of this tree had been wronged and was very angry, and he would have to offer these gifts as propiation, and then his child would become well. This he had done—spent all he had—with no avail, and there he sat hour after hour with a prayer to the spirit ever on his lips, in the hope that the boy of his love, the one that the father and mother had looked to for the future continuance of the family name, might be restored.

We did our best to tell him of the Great Healer, and there and then around the spirit tree our little party knelt, and pleaded with God, for Jesus sake to heal, the sick soul of the father and give him a knowledge of the Greater Love, as well as heal the poor boy, dying in the home.

The Doctor gave him medicine, and I had the pleasure of presenting him with a copy of the Gospel of St. Luke for which in return he gave me two little dishes on which the millet loaves had been put as an offering to the spirit. He promised to read the Gospel, and the Colporteur showed him special passages bearing on Christ as the Physician.

The need of these people is very great, and as yet only a few of our own colporteurs and a native helper have been working over this vast district. There is a glorious work to be done; more colporteurs are badly needed, and the missionary societies must soon enlarge their borders and include Kando in their operations, for as yet none of them have definitely settled to work in Kando.

When one thinks of the darkness and ignorance of the thousands of homes in these northern parts, with never a break for the Sabbath, nor the joy of Christ's love in their midst, but only the overawing power of the spirit man, influencing their minds and filling their hearts with fear and superstition, there is realised the great need for progress to be made in the evangelisation of this growing race.

That the people want the Gospel we have ample proof. The crowded services, the Scriptures sold, their welcomes and gifts, and urgent requests for us to come again, are signs of their desire to embrace the Gospel teaching.

The words of our Lord and Master are very true of this country—"The harvest truly is great and the labourers are few."

The cry of these people to God's children everywhere is "Come over and help us." It is for us to say in reply, "Here am I send me"; or pray

"Show me in what way I can assist others to go."

Sub-Agent.

B. F. B. S.

DOWN THE YALU ON RAFT AND BOAT.

(HARRY A. RHODES, M.D.)

I. A LITTLE "ROUGHING IT."

Ever since boyhood I had cherished the experience of a ride in a lumber raft. Finding myself in Kang Kai at the opening of spring when the rafts begin to start, I took it as a sign of good luck. And when I was informed that within 36 hours after the arrival of Rev. H. E. Blair, Dr. Mills, and their wives to open Kang Kai station, that no less than seven rafts would start from Kang Kai's rivergate for Sin Eui Gu, almost a thousand li by water, it seemed the rarest of good fortune. Keng Sa Shun, an old riverman with whom I had been closely associated for six weeks discouraged me, Kim Tai Hui the owner of the rafts spoke dubiously about my going although offering me free passage in case I did go. But Mr. Blair, Dr. Mills, and myself were delighted over the idea. So on Monday morning May 3rd I started. On pushing off from the river bank I looked around to my Korean companion who was crouched down over the baggage, holding the water proof covers, and inquired if thought he would enjoy the trip. But he had never been on the water before and he looked up very piteously and assured me that he was looking forward to our journey with anything but pleasure. It struck me at the time as an ill omen, but we were off and the only thing to do was to make the best of any situation that might arise.

Each raft was in three sections, each section containing some fifteen logs twenty feet long, six to ten inches in diameters, arranged in the shape of a wagon bed, fastened together at the ends and filled up with four foot cross pieces hexagonal shaped—also with many semi-circular hewn pieces four inches thick, eighteen inches wide and two feet long. Perhaps there were three to four thousand feet of lumber in a section. The three sections were tied end to end. Two men on each raft worked at two roughly hewn oars sticking out before and behind. The man in front was responsible for the raft and his only business was to keep it in mid stream and if possible off the rocks. We and our baggage on a middle section where not more than six inches above the water, and at times in the rapids the water was six inches above us.

Every thing started off well. We had a delightful ride of some thirty li (10 miles), tied up to the bank for lunch, said "good bye" to Kim Tai Hui the owner of the rafts and an officer in the Kang Kai church, and started again for better or for worse. It soon proved to be worse. For we had scarcely started, when we had to shoot a big rapid which was great fun but alas! We passed one of the rafts hung up on the rocks. Reaching quiet water again we tied up and all the men of the other six rafts shouldered their wooden hand spikes and leisurely walked back to help out their unfortunate brethren. We never started again till the next afternoon.

Only one house was in sight but even my untidy companion thought it was too dirty for him. So we slept that night on the raft under the blue sky with the moon in all her beauty watching over us. Within five minutes after we started on that second day, that self same raft was on the rocks again, and we were held up till the next day and in fifteen minutes after starting on the morning of the third day no less than three rafts were on the rocks with our baggage wet and my friends'

water soaked blanket and few belongings floating down the river. While we waited for repairs he spread out to the sun to dry the two dozen letters which had been entrusted to his care. Once again that afternoon the hanging-upon-the-rocks experience was repeated. In three days we had come less than 100 li (30 miles by river) from Kang Kai. Two nights I had shared vile Korean rooms with some of my companions. On the morning of the fourth it was raining. Fortunately in the middle of the forenoon the rain let up long enough for us to get started and then came down hard the rest of the day. At four o'clock, looking like wet chickens we tied up at the little town of Ha Chun Tang where the only Christian in the place called upon us.

Bad as all this may sound yet I can say truthfully that I enjoyed it all but the waiting, and that was the severest test of patience I had ever endured. Getting wet, shooting the rapids, sleeping under the stars and what was worse in filthy Korean houses but I hadn't figured on the 'waiting.' I had been alone with Koreans for almost two months and at Syen Chun, my destination, was the one whom above all others I desired to see and who during my absence had been ill much of the time.

But while we were going, there were times of rare pleasure. To lie stretched out on a raft on your cot and float down amidst beautiful mountains with scenery changing at every turn of the river; to breathe in the air the fragrance from many native flowers decking the hills on every side; to see wild ducks rise up from the rivers edge and fly past you without fear, to see the long-legged, long-necked, red-eyed, yellow-billed, white winged "waksai" so ugly when he stands, but so beautiful when he flies with slow measured flap of his great wings noiseless as the "ships that pass in the night;" to hear from every mountain side the loud call of the splendid red pheasant, which always made me roar with laughter because it sounded so much like the cross country street car whistle I had heard at home—all this on a rare spring day, such as only Korea knows, is about as near to perfect communion with nature as sinful creatures ever get.

I had one other pleasant diversion on this trip. I had a compass and a watch and made note of the direction of the rivers flow at every turn, and of the time between turns. I have since drawn the results of my observations on paper. It is only fairly accurate of course, because our rate of progress depended entirely upon the flow of the river which was changing constantly owing to many rapids, and yet I am inclined to think I arrived at the river course more accurately than is given on the maps. The rivermen told me it was 200 li by water from Kang Kai to the Yalu, and about half that distance by land. Estimating our average rate of going at ten li per hour, making allowance for the rapids, I found when I had finished my drawing, that it was just a hundred li by a direct route to the Yalu according to the same scale. From Kang Kai for 30 li (direct route) by many sharp turns the general direction of the river is westward, then south and south west for 45 li and again westward by a very crooked route for 25 li, but entering the Yalu flowing north. Instead of this the map represents the river as flowing north west and south west reaching a latitude many li north of Kang Kai, and entering the Yalu due west of Kang Kai. If my observations are correct the river does not reach a point more than 10 li above Kang Kai and enters the Yalu at a latitude fully 35 li below.

The river does made a sharp turn to the south and south west but it occurs much nearer Kang Kai than is shown on the map.

Similar observations taken on the Yalu from Chosan to Antung make the bilge of North Pyeng Yang Do with Manchuria between Pyuk Tong and Eui Ju as very much greater and the course of the river as much more devious than appears on the map. Both the Yalu and the branch from Kang Kai flow all directions of the compass.

From the time we left Kang Kai until we reached the Yalu we met only one christian and he belonged to the church at Su Miyun Tong, not far distant from the river, and in which an enrolled some thirty four believers.

II. THE WHITE AND BLUE—A CONTRAST.

These words referring to the color of clothes worn by the Koreans and Chinese respectively suggest the contrast which I noticed on the latter part of my trip down the Yalu. Reaching the river Friday noon of the first week we were informed that our rafts wouldn't start again till Monday. The seven rafts had to be joined together into two and the government "red tape" system had to be gone through with. This always requires time but no further progress was possible until the lumber had been marked and the little red flag, seen on all lumber rafts down the Yalu, had been obtained. To get this flag requires a journey of 35 li and back.

My first thought was to get aboard a Chinese junk but only a few were making the trip down the river so early in the spring and they were hard to get North of Chosan. Vainly all afternoon I made repeated efforts to get started again. Once I had visions of getting to Euiwon that afternoon and to Chosan the next day (Saturday). But neither horses nor men, neither bulls nor cows could be found to carry luggage. Not only so, but we failed to find near by quarters for the night, and so spent another night on the raft. By noon the next day we had succeeded in getting our luggage across the river and to our quarters for Sunday. During the rest of the day we were in the hands of the officials who wanted to know everything about us from A. to Z. and detained us the longer in the absence of passport or traveling permit. But time was hanging heavy so we didn't mind the interruption. By evening two christians young men arrived from Euiwon. They had heard of our intention to make the trip overland to Chosan and came to escort us part of the way. They stayed with us over Sunday. Fortunately a little Church (Song So Tong), was near by in which were adherents from 19 families. They had never been visited by a missionary and their joy was supreme even if he could only butcher their language. We had services Saturday evening and twice on Sunday and they themselves had another Sunday night.

Monday morning came with no signs of the raft starting and with no prospects of getting out any other way. Oh; the awful strain of waiting on the Orient to move. By one o'clock we did find an old cow and two coolies willing to go so forsaking our raft we climbed the great mountain and journeyed toward Eui Won looking at the river winding toward Kang Kai on one side and at numerous boats and rafts going down the Yalu on the other, not one of which was for us.

During the nights we stayed at the river edge 10 li from Eui Won in the vain hope of getting aboard something and while we waited the school boys and church officers came down from Eui Won Kol bringing greetings and also the present of a chicken.

Securing horses, the next day we reached Chosan, entering within the walls long enough to send telegrams, and again camped at the river edge for the night. Through the kindness of a Christian, another Korean who knew how to speak Chinese was secured, and early the next morning he hailed three Chinese boats persuading those in charge of the third to stop and take us on, and then the joys of traveling without waiting began. By ten o'clock on the third day after leaving Chosan, we were in Antung having come in a little over ten days almost twice the distance we had come in the previous eight.

I want to go back over that route some time and thank personally in the best Korean I can learn, the Christians of Eui Won and Chosan counties for their many and great kindnesses. It seems that a heathen never knows any thing and will rarely exert himself to accommodate you. But a Christian will do every thing possible and will make almost any sacrifice to help you on your way. And yet even the Christians didn't understand why I was in such a hurry, they begged me to stop over in Eui Won and no doubt thought it strange that I should refuse. Not long ago a missionary remarked to me, that "fully half the mistake we missionaries make are mistakes of propriety-because we are in such a hurry." As for myself I admit the charge on this trip at least. But I had been delayed a week and had reached almost the last crumb in my food box. Indeed the members of Syen Chun station are laughing yet about the time they had getting we feed up for a few days after my return.

This story would not be complete without some account of the two days or more on a Chinese Junk. My Korean cook and I were confined to a little cabin five by five feet and three feet high. Here during the day we stored our luggage and sat on it with our heads sticking out through the roof. At night we moved the luggage out and turned the cabin into a bed room. The boat was manned by eight coolies and was heavily loaded with corn pressed into great cakes cheese shaped. I had a good chance to study the Chinese at close range. There is so much in them to admire. Never have I seen men more kind and thoughtful, more industrious, or better natured. From 4 a. m. until 8 p. m. they kept that boat going almost constantly, three of them always working at the oars. Once they had a little fun racing with another boat. They never seemed in a bad humor and got along with each other beautifully. And what a life theirs is! Living a hand to mouth existence and knowing nothing but work from sun rise to sun set. The trip down the river is not so labourious of course but the trip up is awful. To see them tugging away at the ropes slowly creeping along the river bank, and often on all fours and half naked, is a sight that makes you think the task masters of Egypt are not all dead yet. If Christianity doesn't change that I'll be disappointed. The Chinese are truly a wonderful people. If they were only liberated at a few points (and Christianity is doing that) they truly will be the greatest nation of the earth.

As we drifted down the Yalu I could'nt help noting contrasts to the disparagement of the Koreans. The differences between the two side of the river are most marked. On the Chinese side are splendid farms, large well built houses, thriving villages, many horses and wagons, large droves of pigs and sheep. On the Korean side are the miserable ill-shaped poorly constructed houses, few villages and small, shiftless farming, no stock and no wagons. Of the hundreds and hundreds of boats on the Yalu more than nine tenths are Chinese and the commerce is Chinese. The

Chinese boatmen do not even know the names of villages on the Korean side and they take freight for a Korean port reluctantly. One marvels that the two races keep so close to their own side of the river. It is astonishing that the Koreans haven't adopted from the Chinese much that is good. Why such a marked difference?

One answer we hear is that the Koreans have been oppressed and robbed by their own officials, that thus thrift and industry have been stifled and that from now on we may expect a change. It is to be hoped so. Until the Korean learns to glory in hard work, and to appreciate the value of time, they will not improve, and if among other things Christianity doesn't teach him these things it will fall far short of fulfilling its mission. The missionary must always take time to be polite and courteous, but at the same time he must teach the Koreans that it is a sin to waste time and opportunities, and the missionary must practice what he preaches. Recently I saw two Koreans Christians very much surprised when they discovered in the Bible that in Heaven we are to work and serve both day and night. They had pictured Heaven as a place of rest, and it is. But you can't rest until you first do some work. And one splendid result of Christianity in Korea is, that it has changed idle, long finger-nailed, listless men, into industrious, energetic workers, both in their own affairs and in the affairs of the Kingdom.

AMERICAN CONSULATE GENERAL, SEOUL, KOREA.

DEAR MISS WAMBOLD :

Having agreed to write something for the "Korea Mission Field," as for your request, I will jot down a few thoughts as I have time, without any effort to present a carefully connected or well arranged paper. In fact, I have only time to make a note of a few observations as opportunity is presented during the performance of various official duties.

Since coming to Korea I have made numerous enquiries regarding the practical results and benefit of missionary effort. I have received various replies tending to show the influence of the missionary is wholesome and calculated to bring about an all around uplift for the Korean people.

But this general answer, it seems to me, is very materially strengthened by some specific replies that have been given to my enquiry. I will cite but one of these and I feel confident that it will be accepted by all as quite satisfactory.

During an official visit to what is commonly called the American mine at Unsan, being the property of the well-known Oriental Consolidated Mining Company, I asked the General Manager, H. F. Meserve, Esquire, to state his experience with Korean workmen, with particular reference to the question of Christianity having a direct, practical influence among the miners. Now, Mr. Meserve is a decidedly conservative business man and he frankly stated that he considered that a Korean workman who is a Christian is of much greater value to his company than one who is not a Christian.

Mr. Meserve explained why this was a fact, illustrating how Christian workman could be trusted much more implicitly than non-Christian labourers. In one notable case Mr. Meserve stated that a Korean, after having become converted, confessed that he had stolen from the company. He tried to make amends as far as he could and

then prepared to leave. He supposed the company would not want a confessed thing in its employ but he was mistaken. The shrewd managers of the company felt confident that this man would not continue his pilfering and that, above all else, that he could now be trusted. He was retained in the company's employ and is to-day one of its best workmen.

In many ways Christianity proves a practical benefit to Koreans. In the mines the managers say the Christian workman is a better all around man—takes better care of his family and avoids strong drink.

I may add that not only among the Koreans but among the foreign employes as well at the American mines, the Rev. Morris, of Yeng Byen, is always most welcome. He a good "mixer" and he is doing most effective work in his district.

Korea, in missionary effort as in mine exploitation, has demonstrated that the field is rich and promising. United purpose (or plan) on the part of Americans, in particular, and all religious workers, in general, will prove writing to those men and women at home who are able and willing to contribute to the support of the mission field work. Indeed, I am convinced that if all Protestant demonstrations represented in Korea were to unite at once in the preparation of a comprehensive plan of religious and educational work, including industrial school departments, that American philanthropists would be moved to provide the necessary funds.

Mr. Severance, who visited Korea about a year ago for the purpose of carefully studying the practical side of mission field work, assured me, as he did others, no doubt, that he considered that in the matter of obtaining practical results in religious and educational work, Korea was the most uniting field in the world. He believed a dollar invested in Korea brought richer returns than elsewhere.

THOMAS SAMMONS.

FROM THE REPORT OF MISS JENUIE SAMUELS OF SYEU CHYEN.

Pak si, Mi Do, and I have had our usual round of classes this winter. Twenty five or twenty six were in our territory and two in other stations. Eleven of these were country classes of one week each, enrolling one thousand five hundred and seventy. The Syeu Class for local and Country women was held in April, enrolling 651, taught in seven divisions. Mrs. Sharrocks led all the devotional exercises, Mrs. Roberts taught singing, Mrs. Ross and I taught the regular classes. The schools were having their spring Vacation and a part of the classes were taught in the school room while three large divisions were held in Church. The teaching force of foreigners was entirely inadequate and seven periods a day were taught by officers in the Syen Chyen Church. If suitable class rooms could be provided we should prefer to have the class for city women at another time.

We have had two classes for the training of Sunday School Teachers. One of fifteen days at Wi Ju emolling sixty-eight women and one at Syen Chun enrolling fifty three. Much time was given to teaching them how to prepare, and teach a lesson. All were expected to give a lesson before the class. We had also some teaching on speaking in public. It was a surprise to many of the women to know how hard it is to teach and to express their thoughts intelligently. But without exception they welcomed criticism and took part freely. This is a very much needed and attractive work and one which I believe to be most profitable to the Church as a whole. Therefore, I should like to hold seven such classes, next year, in as many centres, followed by a general class for the section, leaving all the work of visiting smaller groups to the Korean women.

The special new feature and our work this year is the Workers' class held for two weeks in October, Miss Estey of Yeng Ben and Mrs. Moffatt of Pyeng Yang gave valuable assistance. Eight the twenty-five women who attended have held seven very acceptable classes in the smaller groups enrolling three hundred and seventy three. The women themselves have found much joy in their service.

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BETHANY HOME, SEOUL, KOREA.

Bethany is the name I have given to Professor Hulbert's late residence. It is situated on the slope of Nan Sam, and has a nice large garden, in which nearly all the vegetables for the table are grown.

The house contains only four bedrooms, and one of these is the study which we had to make into a bedroom. The reception rooms are all in one, over 40ft. by 40ft. with large windows, and there is a nice verandah.

We went into Bethany July 9th 1908, with a very little furniture; but the way opened for us to purchase the necessary things through missionaries taking their furloughs, and who did not wish to store all their goods. Then Rev. and Mrs. Curtis lent us a dining table, also a number of chairs, sofa etc. for which we are very grateful. We used to go round daily looking in all the Chinese stores, and we were able to get one piece of furniture from one, and from another, and gradually we got the house looking like a home.

The first eight Sundays we lent our rooms to the Japanese Presbyterians to worship in, as they were without a home, then they hired rooms near the 18th Bank. It was very amusing to watch these friends each Sunday as they noticed all the new things that had been added during the week.

For some days during the rainy season, we were much troubled with frogs in the cellars, and the first night they made such a noise we went to see if our neighbours ducks had strayed in, but the noise became louder and louder until we could not bear ourselves speak. We feared our neighbours would come and complain about the disturbance; they would have done so in England. However in the morning I went down in the cellar and managed to catch nine frogs and poured some pints of kerosene

about. The noise lasted two or three days until the boys had caught all the frogs, thirty of them, some very large. I am glad to say this cannot happen again, as the cellars have now been properly cemented. We had been in the house just five weeks when our first visitors came, two missionaries from Ningpo, China, and since then one hundred and five have passed through the home, about 10 were British, the remainder American, missionaries. Ours is an interesting work, as one comes into such close contact with all kinds of Christians of every sect and country, and it is good heard how God's kingdom is being extended, and of the different methods that are being used.

We are greatly in need of a house with more bedrooms. We have had to refuse many applications from friends, and missionaries of other countries. When people arrive late at night, and you have to say 'No room' and send them away to a Japanese Hotel, as they cannot afford the expense of the Foreign Hotels, it makes one feel very sorry.

By E. JULIA PINDER.

The time is approaching for the breaking up and closing exercises of many of the missionary schools. We have already had in Seoul up and the commencement of the Presbyterian School for Girls. This is the fourth year when pupils were graduated. This year seven girls, after six years or more of study in the school, received diplomas. Mrs. Edward H. Miller has been most successful in her work as Principal of the school.

On the thirty-first of May Founder's Day was celebrated at the Ewa School for Girls, the school in Seoul which is under the care of the W. F. M. S., with Miss L. E. Frey as Principal. The exercises were beautiful enough to have entertained any audience in the world.

In May, two school buildings for Girls were dedicated. At Song-do, a substantial building planned by Mr. Arthur Thompson was dedicated with appropriate exercises, the Hon. Thomas Sammons, U. S. Consul-General, took part. This school to occupy the building has been very successful for some time. It is under the W. F. M. S. of the M. E. Church, South. The first lady to come for this society was Mrs. Josephine P. Campbell, and the school has been carried on by Miss A. Carroll, Miss Ervin and others.

The other School, at Fusan, under the Presbyterian Mission, North, is built by the generous gifts of Mr. L. H. Severance, Mr. D. Gamble, and others. The Principal, Mrs. Charles H. Irvin, has for many years held a night school for girls in her own house, where she has trained her teachers. Mrs. Irvin's friends rejoice with her in her at last having a comfortable and suitable building.

We are cheered by these words from a letter from Dr. Avison, now in the United States: "Rev. Dr. Isaac Boyce of Mexico preached here to-day, and said that Yucatan had been the hardest place in which to do Mission work, that in some places it was as much as a man's life was worth to preach Christ, but that the last time he went there he found a different condition. People were ready to listen, and since then there had been going on there one of the greatest revivals that he has

even heard of. He can compare it only to what has been going on in Korea. He attributes it to the Koreans who are living there. There are about one thousand of them in the country and when he went into the church they came to him and took him by the hand and although they could speak neither English nor Spanish they were a power amongst the people. He put his hand to his head and they understood him to ask about baptism, and one said Dr. Underwood, another Moffet and another See. They had taken up a subscription of one thousand dollars to build a church and Mr. Pang had been sent from Los Angeles, California, to be their pastor. I never before heard such an enthusiastic tribute to our Korean Christians, and the speaker did not know we were in the church to hear it."

NOTICE.

It has been decided to postpone the Bible Conference of September to coincide with the visit of the Revs. Dr. Chapman, and Alexander and Party in October, so that the dates will be Oct. 10th, to 16th.

All who intended being present at the Conference in September it is hoped will be able to be present in October. The visit of the evangelists, unsought and unsolicited by us, has in the providence of God surely a great and far-reaching meaning. It is hoped that a wide representation of the Missionary force will be present.

All the speakers and leaders of the Conference are expected to prepare and be ready just as they would have for the September meeting.

Earnest prayer is requested for a great blessing on the Visit and Conference combined.

JAS. S. GALE, FOR CONFERENCE COMMITTEE.

From time to time we rejoice to hear from different parts of the world of the gifts being made for Missions.

We quote the following from the Soinsoille Courier-Journal of 13 May:

Declaring that God had blessed him with his share of this world's goods and that hereafter he would devote his income beyond his living expenses to the cause of Christ, Joseph N. Shenstone, of Toronto, Canada, chairman of the Baptist Laymen's Missionary Movement in that country, millionaire and treasurer of the Massey-Harris Company, the greatest manufacturing concern under the British flag, electrified his hearers in an address at the second session of the Laymen's Missionary Conference of the Southern Baptist Association, at the Broadway Baptist church, last night.

In the presence of a packed church, with President Joshua Levering behind the pulpit and J. Harry Tyler, of Baltimore, chairman of the executive committee, presiding, and Gov. Northen, Mr. Shenstone aroused wild enthusiasm with his speech on "Stewardship of Business Talents and Possessions."

10 Motohiro-cho, Hamamatsu, Japan,

July 2nd, 1909.

DR. ROBERT AVISON

DEAR SIR,

Our kindergarten and Sunday School children of the Hamamatsu Methodist Protestant Church made an offering on Children's Sunday for furthering the Gospel

in Korea again this year, and I do not know how to apply it better than to send it to you again. If you can use it for a child or children in any special way and write me a line about it, it would interest especially the children who gave the money. Last Christmas we sent our offering to an Orphanage at Kamakura, but we are trying to teach our children to give sometimes to those outside their own nation, and small as the amount is we hope it may have some influence in bringing about good feeling between the Japanese and Koreans.

Your in the Master's service

Alice L. Coates.

P.S. Enclosed please find a money order for yen 7.55.

A. L. C.

An effort is now being made to do in a small way, what it is hoped will grow into a universal effort, namely putting a Gospel with several related tracts setting forth the plan of salvation, into the homes of the people of Korea. The attempt is being made in some of the unworked territory near Kwangju. Fifty thousand Gospels and 200,000 tracts will be put out in a systematic house visitation, by native Christians. The names and location of the villages will be kept and these villages visited by native Christians, later, and preaching services held.

Since the opening up of the country and the building of roads, telegraph and telephone lines much of the old reserve and suspicion of the Korean has vanished. The Gospel with tracts may now be put into the homes of these people for less than three cents gold per home. Is it not worth the effort to select native Christians and put His word within this year into every one of the four million homes in Korea?

We think there is little danger of cheapening His Word by this method, or endangering self support. When once they feed on His Word, they will buy the Bibles and other books willingly.

It seems to the writers of this article that however impossible this might have been in the past, that the time is now when it can easily be done with wonderful results. Supplementary to the giving out of tracts at markets and the preaching to crowds, will be this systematic campaign. As God moves on other hearts, let them push this effort in their own territory, until all shall know Him, from the least to the greatest.

R. T. COIT. KWANGJU. H. H. FORSYTHE. MOKPO.

TWO HOMES IN SEOUL.

The afternoon was hot. The Missionary's sympathies had been drawn out in the four visits she had made. Grandma Um was ill in the tiniest mud-room imaginable, food was scarce and the scant slice of light bread from the small lunch the Missionary had brought for her own evening meal had been so eagerly eaten and with such overwhelming gratitude, that she wished the slice might in some miraculous way become enough for many days. Then the medicine problem and the foreign doctor instead of the native doctor with his cruel needle, made the Missionary wish that she could rub an Alladin's lamp and make an entire hospital staff appear, for she loved

Grandma. But the saintly woman had meat to eat that the heathen around knew not of. The song, "The Great Physician", was called for by her, the Bible Woman invoked His aid and they left her in His tender care and went their way.

Just beyond one of the large side streets leading to Seoul's main thoroughfare and into an alley way, they went to the tiny home of a widow. Only the day before, she had burned every barrier that had bound her to the old religion and thrown herself timidly, and ignorantly, upon the mercies of an unknown God. As they sat upon Widow Kim's narrow veranda with feet upon the cleanly swept earth the neighbors began to gather, the bolder ones crowding the court, the timid ones peeping over the fence.

The Bible Woman said, "Widow Kim, our custom as Jesus-believing people about praying is different from the old way; put your face in your hands and sit on the floor this way. Now say 'Our Father, I am weak, ignorant and helpless, teach me to pray' Amen."

This done, the Bible Woman read the passage in Matt. 7 Chapter beginning at the seventh verse. When she reached the eleventh verse Widow Kim's dull eyes brightened and she turned to the Missionary and was about to say something—when a neighbor who thought she had Widow Kim's best interests at heart said, "Don't believe it, Friend, don't do what they say. Your crops will fail, you will have illness great misfortunes will over take you." Immediately there followed remonstrances from each neighbor in turn. But in Widow Kim's darkened mind already the seed of truth, jealously guarded by His Holy Spirit, was beginning to take root. Scarcely seeming to notice them, the Widow continued her question "Did the Book say Father in Heaven, *Father?*" "Is He *My* Father?" The Missionary grasped the privilege angels would fain have had, and told her what a tender Father, how loving, how ever thoughtful He had been to her and of His longing desire to be the same to Widow Kim. The look of settled peace in the once dull old eyes left no doubt that the great, eternal truth of the Fatherhood of God had taken root in one more heathen heart.

MATTIE M. IVEY.

THE CHOON CHUN STATION.

The term station, as used in missionary work, means a place where foreign missionaries live. So that when one speaks of a mission having so many stations we understand that foreigners are living at those places. There are always several things to be taken into consideration when a new station is to be opened, The first is the accessibility of the location to the territory to be worked from that particular station. Then too the matter of approach from other stations of the same mission should be taken in to account, and the healthfulness of the place.

In the location of our Choon Chun station all these matters were considered and when compared with other places in the territory to be worked, it was clear to those concerned that the town of Choon Chun was the best place. Now that we have been on the ground a little more than a year the wisdom of our action is quite clear.

The territory to be worked from the station is composed of six counties as follows: Choon Chun, Hong Chun, Ka Pyeng, Wha Chun, Yang Ku and In Chai;

with a probability of parts of two or three other counties being added in the future. The town of Choon Chun Oub is not large, not having more than five hundred houses. But it is near the center of these six counties and for this reason it is of great importance as a location. Then too it is the Capital of the Province and will doubtless grow as the years go by. But aside from the town itself it is in midst of a most thickly populated section of the province. Then too another point very much in its favor is the fact that it is on the North branch of the Han River thereby making it accessible to Seoul and the outside world, by boat. This in itself has been of great value in the matter of getting material for building and of bringing supplies for the use of the station. The lumber for the buildings was brought down the river from the fine lumber regions of In Chai. The beauty of the place could hardly be surpassed in all the land, not to say in all the world.

The town is in the midst of a valley about ten or twelve miles in diameter and surrounded by a chain of beautiful mountains. This valley is not one continuous level plain but has running through the center of it a chain of hills, three of whose peaks rise to a height which intitles them to be called mountains. It is at the foot of one of these that our town is located; and looking out from the town one sees, less than a mile away the junction of two rivers.

The equipment of our station is yet far from being complete though much has been done since we came. The first work was the erection of a building to be used for medical work. It might be called a dispensary, or it might be called a hospital, just as one chose, since it is large enough for such work as may come under both these heads. The building was planned by Dr. J. Wilson Reed and built by the writer, with the help of Korean and Chinese carpenters, the latter doing little besides the flooring, doors and windows. The building is on the Korean style with tiled roof and has eleven rooms, including bath rooms. It is located on a hill very near the town and at the same time completely separated from other houses. This is true of all our buildings.

The next work to be begun was the erection of two missionary residences. These are of stone for the first story and in shingles for the second and the roof. The houses are large enough to accommodate good sized families, a third house is being built.

At our last annual meeting, last September, Dr. Reed was appointed to this station as my fellow worker. Our houses were not completed and so we moved with our families into the medical building and remained there till our dwellings were ready for us to move into them. Dr. Reed soon began his medical work holding clinics three days in the week. This work has grown and had a good beginning up to the time that Dr. Reed had to give it up and go away for a rest. On account of Dr. Reed's health it was thought best for him to return to the United States for a complete rest and so he left the station with his family in June.

The work for which we are here is meeting with much success in the town and surrounding district. In speaking of the location I mention the fact that there are many people near our town. It is not possible to give the correct figures but I think that there are at least thirty thousand people living within the chain of mountains that surround the valley in which we are living. From the top of the mountain behind our house one can count more than forty villages.

When we came here to begin house building in April of last year our church

had a building of only four *kan*, which means that it had a floor space of eight by thirty-two feet. Last summer it had to be doubled in size and this summer it has been again enlarged by adding four *kan* more. This has been a steady growth that called for these enlargements. There is another congregation less than two miles away that has grown up as a result of people in that village first attending in the town, and afterwards starting a group in their own village. They have bought a house and remodeled it for a church and have more than thirty believers in the community.

A friend in the United States has given the money for a moter launch to run up the river. This has been ordered and when it arrives it will add much to the equipment of the station.

J. ROBERT MOOSE.

One afternoon recently as I sat sewing, a dear little twelve-year-old Korean girl came in to see me. After her greeting she sat down, leaned over and propping her thin little face up in both her hands she looked up into my face and with the most pathetic expression, said: "Pouin, I have something to talk to you about." Seeing there was a great burden upon the child's mind I put aside my work and said "Yes Rhoda, what is it?" Then in a quivering voice, sometimes rising almost to sobs she told me the story of her little life. About two years ago her father deserted her and her mother, leaving them nothing whatever with which to sustain life and to clothe their babies. Hoping to find work they came to this town. Starving and with no clothing save the few garments they wore, with no friends and no work the frail mother was desperate and ready to listen to any proposition for help. A man twenty-four years old offered to buy Rhoda who should become his wife a few years later. The mother and child had heard something of Christianity but as yet they knew very little. We had one or two Christian families here then and they immediately began to meet with them for worship. So when the engagement papers were about to be written, Mrs. Shin, Rhoda's mother, said that the man must agree to attend church and become a Christian or the engagement could not be made. The young man agreed to the proposition and the engagement was made, the man, promising to support the child and her mother from that time forth. From a Korean stand-point this seemed a very satisfactory arrangement; but time proved it far otherwise. The man, although he earned enough as a mail carrier to support the three fairly well, spent his money in drinking and gambling while Mrs. Shin and Rhoda sewed and often went hungry. In a drunken rage he tore to fragments the engagement agreement but even this in Korea is not enough to set a girl at liberty. Thus things have gone on for almost two years, and the young man though he promised to become a Christian, not only does not attend Church himself but quarrels a great deal at Mrs. Shin and Rhoda because they persist in going. Thus Rhoda gave me the story and at the conclusion said: "Pouin can't you help me some way? I just can't marry that man for it will not only be the death of my body but of my Soul as well. Oh I don't want to marry him!" I did not dare tell her all that was in my heart; but I said "how does your mother feel about this matter?" To which she replied "Oh she does not want the marriage since the man has not kept his promise to become a Christian, but we do not know how to help ourselves; the old heathen custom does not permit an engagement to be broken." Then to test the child I said: But how will you live if you get no support

man from this morning?" "It were better to die," she said, "and as it is we live like dogs." Poor child how my heart went out in pity for her and the many other like her in this dark land!

We investigated this case slowly and thoroughly, and recently have been able to secure from the man a desirable agreement by which Rhoda is released from all obligations to him. It is hardly necessary to add that she seems grateful and happy far beyond expression.

Some times I am asked how I spend my time in this lonely spot two hard days travel from my nearest American neighbor. A few extracts from my diary may best answer the question.

To-day among my numerous callers were three dear women from about twenty li across the mountains. After showing them through our house I told them the Old, Old Story. From the first they were intensely interested and before they left they expressed a deep desire to become Christians, and said they would go back to their homes to serve God to the very best of their knowledge. None of them could read a word. The oldest one said. "Just think I'm now sixty-three years old and I never heard of this religion before." I taught them some sentence prayers which they thought were very beautiful, and as they proved apt and earnest pupils I feel sure they will endeavor to set up in their dark homes an altar to our God.

Another windy day and still about the usual number of callers. It seems to me that surely almost all the women from ten miles, or thirty li around, and many from much greater distances have been to see me, some of them many times. I find myself wondering where they all come from.

Since some time last night we have had just one continued down-pour of rain and it has been to me a real day of rest; not even one caller has dared the storm of to-day, yesterday I had between eighty and ninety.

To-day I have had between thirty and forty callers. Some of them seemed as ripe sheaves ready to be garnered for our Lord. Some of them said they would go home and at once destroy their fetishes and exhort their neighbors to do likewise.

Yesterday more than a hundred women and Children passed into and out of my home, only a small percentage of them claiming to know any thing at all of the Gospel. Oh that they may every one pass into our Father's Home of many mansions.

We had a hard rain last night and although the clouds have hung like a thick curtain about us all day, about twenty women have ventured out to see me to-day. Late in the day I went to see a poor woman who is suffering fearfully from punishment inflicted by her husband.

Yesterday and to-day I have had about the usual number of callers, some of them walking as far as one hundred and fifty li, about forty English miles to see us and our home. I have tried to give these, as I do all my callers, some Gospel message and how I long for it to take deep hold upon their lives. Our home is a very ordinary one with not many of the comforts of life in it, but these dear women often say it is heaven and it would be good to live here always. I am afraid I have given them a very poor idea of heaven though I have tried so hard to give them the idea given to us in the Bible.

About seventy-five women have been to see me to-day. How grateful I feel that some of my many callers are being brought to Christ. Some of them are now regular in Church attendance and often others come to one of the two weekly prayer meetings for women in my home.

To-day I closed my little school which was composed of our three children and a few Korean girls who belong to our church. Now I shall have more time for other work.

MRS. J. K. MOOSE.

